

## Zion's Herald.

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"If a man die, shall he live again?" — JOB 14: 14.

BY MRS. CAROLINE L. RICE.

The trees their leafless branches wave,  
And moan above the new-made grave  
Of one we loved but could not save.

And thus I muse: Is this the end?  
For hither all our footstep tend,  
Howe'er our devous ways we wend.

The generations pass away;  
Man liveth on, but men decay;  
And after death — Ah, who shall say?

I know that earth with quickened breath  
Will burst these bonds of wintry death;  
I list what her awakening saith.

I know that soon returning spring  
Shall wealth of bud and blossom bring,  
And birds again their carols sing.

But these same leaves now sere and old,  
And mingling with the parent mold,  
Shall they again from bud unfold?

And roses of the last year's May,  
Their perfumed petals blown away,  
Shall they bloom another day?

So waves that dash on ocean shore  
May break in a continuous roar,  
But the same wave returns no more.

Oh, nature has no voice for me,  
No promise of the life to be,  
No word of immortality.

Sometimes within a voice I hear,  
Tis still and small, nor always clear,  
It bids me hope, but still I fear.

A fitful light, a glimmering ray  
Plays o'er the darkness of my way,  
But gives no pledge of coming day.

O God! I thank Thee, not alone  
Thou'st left my soul in ways unknown  
To grope, and make unheard her moan.

Thy word dispels the shades of night,  
The morning breaks upon my sight,  
Immortal life is brought to light.

## METHODIST QUARTERLY.

BY REV. DANIEL STEELE, D. D.

The January number of the sixty-second volume opens with a paper entitled, "Wesleyan Synergism an Essential of Orthodox Catholicity," by the late Prof. John P. Lacroix, of Ohio Wesleyan University, whose abundant contributions to our higher periodical literature, and other literary labors, may account for his early death. The term *synergism* signifies the co-working of the human and the divine agency in the regeneration and salvation of the soul, in opposition to the monergism, or work of God only, as taught by Augustine and Calvin, and the monergism of man only, as advocated by ancient Pelagius and the modern Unitarians. The reviewer shows that synergism as taught by Wesley was the Catholic and orthodox doctrine of the Greek fathers, and of Augustine himself in his early writings before he was thrown off his balance in his controversy with Pelagius. Then he diverged from orthodoxy and became the founder of the school of monergists, who teach that the soul of the sinner is passive in regeneration, being spiritually quickened by irresistible grace. The writer shows that Arminius, and his great successor, Wesley, introduced no theological novelty in their doctrine of synergism, but that they were reflecting the orthodox catholic consciousness and resisting the Augustinian innovation of the fifth century. Of the 370,000,000 nominal Christians in the world to-day, nearly three-fourths believe and teach synergism — the common-sense doctrine which has prevailed in the Church from the beginning, and is now fast tending to universality again — simply because it is impossible practically to believe the fatalistic theory of high Calvinism. The Greek quotations are disfigured by several typographical blunders.

Charles F. Thwing, of Andover, contributes the next article, on "Ignatius and his Epistles," in which he portrays the courage, burning Christian love, courtesy, enthusiasm, fanatic zeal for martyrdom, and the spiritual pride which generally lurks under such a combination of qualities. His fifteen epistles are reviewed, and a translation of that to the Romans is inserted as a specimen. We finish reading it with devout thanksgivings for Paul's epistle to the same Church, so full of the very marrow of the Gospel. The chief value of this probably spurious epistle is that it affords a good background on which the superiority of the inspired writings of the apostles may be most clearly seen. The seven epistles accounted genuine confirm the principal facts and doctrines of Christianity with, however, a strong leaning towards a high ecclesiasticism and ceremonialism forbidding baptism without a bishop.

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## IMMORTALITY.

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"Isaiah's Vision of the Cross," is the poetic heading of Dr. M. S. Terry's exegesis of Isaiah 52: 13-53: 12. He gives a new version, heroic blank verse, which is quite smooth and exceedingly literal, rivaling Lowth's celebrated translation. The critical notes are quite suggestive and scholarly. They follow, by way of exposition and disquisition, a series of eloquent remarks, demonstrating the application of the prophecy to the Man of Nazareth. Articles of this character are exceedingly appropriate for our *Quarterly*, especially in the present era of awakening to Bible-study — a hopeful indication for the future of the Church. Dr. Terry is already widely known as an exegete, from his commentaries on several historical books of the Old Testament.

Dr. Jacob Todd, of Philadelphia, in the next article reviews "Harmann's Introduction." The vitality of the Bible is seen in the intense intellectual life which it awakens and sustains. But why does the Bible need so many new Introductions? Well does Dr. Todd answer: "The necessity for a re-examination of the Bible, for the purpose of directing attention and thought to its sacred truths, is made apparent by the attempt on the part of skeptical scientists to ignore and divert attention from this volume of our faith." The M. E. Church and Dickinson College share the honor of the first elaborate work of this kind produced in America — Dr. Nast's admirable Introduction to the New Testament, covering only a part of the ground. As we have not read Dr. Harman's Introduction, we do not know how much is intended in the following *cavet* of the reviewer: "That the book is free from errors is not claimed, nor is it hoped that all the conclusions reached by the author will be accepted by orthodox Christians." We regret that the reviewer did not take an additional page to locate these rocks in the current of this book, instead of this quiet intimation of danger.

The fifth paper, "Echoes from Africa," is by a full-blooded negro, Edward W. Blyden, of Liberia, whom Dr. Whedon, or "our *Quarterly*, was the first to discover," and whom he describes as "doubtless the first man of his race who ever published an article in any review or magazine." This paper is chiefly not about Africa, but it is an "Echo" from an African discussing the status of his race in the United States. He says that "the white man, under a keen sense of the wrongs done to the negro, will work for him, will suffer for him, will fight for him, will even die for him, but he cannot get rid of a secret contempt for him." He certainly forgets Bishop Haven, whom he met in Liberia, who was never known to write or speak a word of contempt for the African. It seems that this boast cannot be made of Theodore Parker and John Quincy Adams, as Mr. Blyden shows by quotations. He advocates the doleful doctrine that "for the negro, pure and simple, there is no country but Africa, and in America his deeper instincts tell him so." Whether there is a fair chance in America for the mixed race who are not "pure and simple," the reviewer does not say. If America is not the place for the elevation of the Americo-African, then God has no place for him on earth, for the African Colonization of 4,000,000 is an absolute impossibility, as is demonstrated by the failure of the last colony from South Carolina to Liberia.

"The Great Epic of India," is the theme of a paper by Rev. B. H. Badley, A. M., India. Our missionaries are always contributing to science, literature and philology. The Great Epic is the Ramayan of Valmiki. The hero, Rama, is the seventh incarnation of Vishnu. Hence the epic is one of the great religious books of the Hindus. The poem is wonderfully interesting in its details of the mythical incidents of the youth, the warrior and king performing great exploits and conquering his foes. After reading the quotations selected by the reviewer, we do not wonder that Rama is the most popular of the Indian divinities. We predict that this poem, so beautifully translated into English, will attract the attention of the world. The reviewer

ranks it with the Iliad, the *Eneid*, the *Divina Commedia*, and *Paradise Lost*.

The last paper, on "The Itinerant Ministry of the M. E. Church," is from the pen of the brilliant debater of the Church, Dr. J. M. Buckley. The gist of the article is the inexpediency of removing the limit of time from the itinerant system. He shows the following evils of an indefinite term: bitterness of feeling toward the bishop on the part of the minority who desire the pastor's continuance; church wrangles to get rid of a preacher; more one-year men than now, and all of them stigmatized as failures; destruction of unity of doctrine, ministerial fellowship, and denominational sympathy; in short, all the difficulties of the elective system of settling pastors. Yet he advocates a disciplinary amendment for exceptional cases of great urgency, and suggests, but does not strongly advocate, the proposed Australian amendment — appointments to the same church to continue after three years up to six, in special cases, whenever two-thirds of the quarterly and two-thirds of the annual Conference so vote. But we hope that our preachers will never be required to vote on the term of one another's appointments. It would be like the *outs* of civil office voting on the *ins*. "We prefer Bishop Peck's suggested extension of the three years term when in any case it is deemed to be necessary by all the bishops in their semi-annual meeting.

The usual excellent editorial table, synopsis of the *Quarterlies*, and thorough sifting of the new books, constitute the dessert of this rich intellectual feast. We do not see how any Methodist preacher, ambitious to develop his full strength, or any intelligent layman, who aspires to be thoroughly furnished unto every good Methodist work, can afford to deprive himself of the healthful intellectual and spiritual stimulus of our *Quarterly*. To a thorough Methodist there can be no substitute. We see that a certain unofficial paper publishes the name of our venerable editor on its episcopal ticket. This is well. But we believe that the church would be better served should death, many quadrenniums hence, find him with a proof-sheet of the *Quarterly* in his hand, rather than an episcopal seal.

## DR. REID'S HISTORY OF OUR MISSIONS.

BY REV. E. B. OTHEMAN.

[Concluded.]

Passing by Mexico, which has engaged every one's attention, and where we already have the strongest of the evangelical missions, let us note that there is perhaps nothing for which we have more reason to be grateful to the compiler of our History than for the pains taken to search out and set in order the origin and progress of our mission work among the German and Scandinavian immigrants; for these facts, connected as they are, not only with great and fruitful achievements at home, but with the spread of our ecclesiastical system in Europe, deserve to be had in everlasting remembrance.

We are carried back to Bishop Asbury's interview with Osterbein and Swoop, in 1773, who from that time resolved "to imitate our method as closely as possible." They founded the "United Brethren," or "German Methodists." This body and the "Evangelical Association" formed by Albright, once a local preacher in our church, now number together, it has been elsewhere stated, 254,362 members. The life of Dr. Nast, given with some fullness here, lies at the beginning of our own organized mission to the Germans, grown in forty years into six Conferences, which support colleges and an increasing literature, and already pour an annual contribution of \$20,000 into the missionary treasury.

Dr. Nast was instrumental in leading Dr. Jacoby to the light who was sent to open our mission at Bremen in 1849. Every letter sent home by our converted immigrants "was a missionary," and Germany called for our preachers. We have given Sunday-schools to the whole land, and in every way excited a stimulating influence. "We had scarcely got un-

der way," says the History, "before the *Innerne Mission* — home mission — received a confessed quickening from our presence and activities."

"The State Church has had no great church-building schemes of late, and whole regions are desolate while Methodism, weak and poor, has sprinkled the land with chapels and institutions of religion built without foreign aid. The State Church has proved itself a failure, but is now bestirring itself in the line of church erection." How all this effect has been accomplished and through what persevering labors of our preachers, through what co-operation of our religious press and the faithfully directed Theological School our Church now stands all ready to occupy the grand opportunities which a larger religious liberty will doubtless open to it in Germany — let the reader learn from the book.

Similar is the story, with even more interesting features, of our Scandinavian missions. The Bethel Ship is called to mind, Rev. David Terry's zealous interest, Pastor Hedstrom's great work, Petersen, Larsson, the ardent messages and visits hope, and the warm enthusiasm of our multiplying converts across the water.

Dr. Charles Elliott urged a mission to Italy as early as 1832, and would draw, in his own style, a prophetic picture of the Methodist Church "turning the Eternal City upside down; the Pope on his knees at the *mourner's bench* crying for mercy, and afterward recounting his experiences in a class-meeting." Dr. Vernon, sent out finally in 1871, acted slowly but wisely. He well studied the field, and then waited almost impatiently for direct orders to proceed. It had been difficult to decide upon the proper point for headquarters. Dec. 5, 1872, Bishop Haven telegraphed: "Headquarters, Bologna; Spencer coming; rent immediately." Three hours later, by the first train, Dr. Vernon left Genoa, reaching Bologna at midnight, whence the same hour he reported, to the *Mission Rooms*. Since then, busy activity, advance, not without serious difficulties and persecution, but with growing success. We are not obliged to stand as foreign intruders, but are rapidly gathering efficient Italian workers. Read of the accessions of Pastors Gay and Ravi and Dr. Stazi, and of the conversions of Dr. Lama, Prof. Caporali and Signor Stasio. The narrative is in every way full of life and interest.

Methodism has, we think, abundantly demonstrated its readiness to go into the most neglected, and, in a worldly point of view, the least promising, fields. In Liberia we have sustained from an early day what has been, in comparison with the efforts of other societies, the most persevering and energetic work. The History brings down the record through all the difficulties and discouragements of the undertaking to the present era of new hope inaugurated by Bishop Haven's visit. It is indeed a record of heroic endeavor and sacrifice unto death for the Gospel's sake, and contains many facts, to the credit of the former generation and of our Church, which all the world should know to-day. Melville Cox wrote in his diary as he neared the coast: "Half-past three: I have seen Liberia and live. It rises up as yet like a cloud of heaven." So like a cloud of heaven has the whole heathen world hung upon the horizon of our Christian faith, while, to the vision of Christian effort in this age, its far-reaching outlines come forth in clearness and glory as the heritage of Christ.

We repeat, let this story of the secret efforts of our "fathers and brethren" be found in every Methodist household. Of course no preacher will be without it; and every intelligent layman of our Church should seek to possess at least a small missionary library such as our own publications can furnish. The travels of our Bishops and the experiences of our missionaries have given us a number of valuable books, which are catalogued in the present work. The History itself, however, constitutes, in its general contents, the chief desideratum and indispensable index to this whole field of knowledge concerning the kingdom of God.

THE HOLY CITY OF THE HINDOOS.

BY REV. JAMES MUDGE.

[Concluded.]

Leaving the immediate river bank, the objects of interest in the city itself are numerous, as we could easily show did space permit. If one wishes to see Hindooism most thoroughly, in the smallest compass, he should by all means come to Benares, for this is the sum and centre of it, its stronghold of power, the fountain of its literature, the paradise of its pundits and priests. According to the most recent enumeration, there are about 1,450 temples, and as to the idols, every one says they far outnumber the inhabitants. One can readily believe it as he notes how frequently there are scores of them collected in a single spot, rows of them by the roadside, niches filled with them everywhere, places arranged for them in houses and shops and under almost every green tree. It is, indeed, a city "wholly given to idolatry;" and as we marked their objects of worship, the method of it, we

the Church to institute it was probably met in the unquenchable desire of the youthful Collins to carry the Gospel to that country. "Engage me a place before the mast," he wrote to Bishop Janes, "and my own strong arm will pull me to China and support me while there."

And now, at the end of thirty years, Bishop Wiley, looking upon the fruits of a work so earnestly begun, says: "I confess I should feel alarmed at the magnitude of this work, if I did not see the most satisfying evidence of its genuineness and thoroughness in every respect.

These preachers are thorough Methodists and strongly attached to our system. It is unquestionably the true system for missionary aggression in China." So said, in substance, the reports at the general Missionary Conference in Shanghai, in 1877. Of the twenty-six Protestant Societies laboring in China, which one is, by its system, so well adapted as ours to do a great work in that country?

The faithful and loving labors of Brother Gibson and his co-workers in India are not forgotten. Of him it is here written: "His name will be immortal as the friend of the Chinese. His labors have been blest to the good, material and spiritual, yet if people are to be made acquainted with the depths of evil in Hindooism, something must be ventured. Some of the idols are only uncouth and hideous in shape; but the four most commonly worshipped — what one sees

hundreds everywhere, the chosen symbol of the great god Shiva — are clearly indecent, being composed of the sexual emblems, male and female. Of other gross, debasing things it is impossible to speak. We will only add, that if an American free-thinker, or *savant*, has conceived a love for this antique system of Eastern faith, one visit to these filthy temples, with their besotted devotees, and vile faquires, and crafty, avaricious Brahmins, would do much to destroy his delusions. Mahomedanism in some of its aspects is bad enough, but as we drove away from these temples, and passed a pure white mosque, so clean and simple, and bearing testimony so strongly to the one true God, we could not help sympathizing with the old Moslem conquerors who everywhere beat down the idols, and meditating on the many noble features of Islam, as compared with the systems it replaced and is even now replacing.

We have no room to speak of our strolls through the queer, narrow streets — mere lanes where no vehicle ever comes, with houses on either hand five stories high and connected sometimes above, and lined with little shops full of rich merchandise or curious manufactures; nor of our visit to the temple of Durga, where thousands of monkeys of all sizes and ages clamber and chatter and frolic and quarrel — a marvelously enterprising sight; nor yet of a very pleasant drive to Sarnath, four miles away, where are the ruins of old Kashi, three thousand years old, and queer, inexplicable Buddhist mounds and towers reared at least two thousand years ago.

It only remains to ask, What is Christianity doing for this city? Three missions — the Church of England, the Baptist, and the London Society — have been working here for nearly sixty years. Outwardly there are as yet but few results to show. Very rarely, indeed, is any adult Hindoo baptized. The orphans have produced a few hundred native Christians. The schools and colleges, to which both the London and Church Missions have given most of their strength, have educated large numbers and produced great influence on society. This is an undermining process, not very much seen externally, and looking chiefly to the future for its fruits; yet some changes — and if half a century be grasped, large ones — are already visible, and in their production the missionaries have been a potent factor. The age of gold coins, and of silver also, the Brahmins piteously lament, have passed; now it is only copper coins that are flung to them, and not many of those. Temple property goes beginning; it is no longer a good investment at any price, whereas formerly it was the very best. Rajahs still come occasionally, but their gifts are few and poor compared with what once they were

## Miscellaneous.

## REVIVALS—THEIR HINDRANCES AND HELPS.

BY REV. J. R. DAY.

[Delivered before the Boston Preachers' Meeting, and published by request.]

[Concluded.]

1. The first help we mention is the preacher. We are in great need of a holy and wholly consecrated ministry. "Like priest like people." As we have intimated, this was the first consideration with the sons of the heroic times. It is equally important in these days. We should insist upon the most intimate fellowship with our Lord and the absolute demand for spiritual unction in our ministry. It is our duty to be so holy and spiritual that our contact with the churches will quicken them into ambition for the profoundest religious experience, so that the burden of our sermons and prayers, our private walks and social intercourse, will be the immediate redemption of men. We need to arise to so worthy a conception of our Gospel, as to consider sacrifices, self-denials, labors, crosses, losses, ridicule and rebuffs our reasonable service, and experience so much of the spiritual power of that Gospel as to bear them and count it all joy. We need so much piety, and to be so constantly under the monitorings of the Spirit as to be living ensamples to our people in daily walk and in all manner of habit and conversation. We need to be so possessed of the Holy Ghost that by those mysterious but mighty magnetic spiritual currents we may always command the respect and hearing of the giddy and ungiddy.

2. We need plain gospel preaching. There is no preaching like the doctrines of God's law and Christ's atonement; repentance and faith in our Lord Jesus; the new birth, and the seal of the Holy Ghost, set forth by an earnest, glowing heart to bring men to the Cross. It has never been improved; it has never failed. But all ministers don't seem to appreciate the power of such a Gospel. They have been tempted to modernize the pulpit, and hundreds of them have yielded to temptation notwithstanding that yielding is sin, and have brought in a deluge of science and literature, art and philosophy, socialism, evolution, and other popular secularisms. Hosts of the pulps have been turned into lectureships on all things in general and nothing in particular. The drift in this direction has been very natural; we are reading and thinking in these lines, and men like to talk about what interests them. But these topics, however much they may compliment a man's learning, do not bring salvation. They do not press home the need of immediate redemption. They do not make saints. We may safely leave the people for such wisdom where we find it ourselves to the books, periodicals and secular lectures. The burden of our cry should be, "The kingdom of heaven is at hand." But if we will preach in these polite departments, let us preach at least one sermon each Sunday with some gospel in it—a gospel that contemplates somebody's salvation and sings with the positivity of the present tense; a gospel which while it holds up the amplest atonement and declares a Saviour's infinite sorrow over sinners, is also alarmed to let an impenitent go out without the most earnest warning of an impending judgment, lest he may never have opportunity to return again; a gospel which whatever the doctrinal teaching enforced, or the particular precept illustrated, keeps an anxious eye on the unsaved hearer and makes him the end to be secured; a gospel which freely and willingly sacrifices the reputation of the preacher if by any means it may win some to Christ. Our fathers often preached to the edification of the church, but they seldom forgot the burning exhortation to the sinner, whatever might be its relation to the logical symmetry or rhetorical beauty of the sermon. Shall we say that the burden of our preaching shall be to sinners? If we will have revivals, we are spending too much time in accusing the church and fighting scientific ghosts, and too little in accusing sinners and battling every-day vices. If we might correct our habit, especially of eternally charging inability, want of piety and spiritual power upon the church, until she believes the lie and is disheartened by it; if instead of the repeated and offensive public slanders that we heap on our venerable mother, we would deal with her infirmities through the esoteric channels provided in our economy and preach the Gospel to unsaved men in our pulpits, camp-meetings and revival gatherings, we should labor to greater purpose. Is it sometimes urged that the great bulk of our hearers on all such occasions are professed Christians? Very

probable. Where men discover no personal interests they are not likely to go. The trouble is, we have slighted sinners until they stay away. But we venture that a sermon to sinners would hit somebody even among saints, while no preaching is so calculated to awaken the zeal and sympathies of Christians and set them at work. Keep sinners before the eye of the church, and you keep the church-heart quick to save them.

3. Let the membership in such sermons as may be properly addressed to a promiscuous audience, and in the class-meetings and more private instructions, be urged and impressed that a church is founded and exists as a means simply, and not an end; that her chief work is to save sinners. Let each church be made to understand that all of her enterprises must conserve this end and be administered with reference to it. Her entertainments, her lectures, concerts and sojourns, her financial methods, are not to be antagonistic or neutralizing, but subservient and helpful. Her offerings, her social religious meetings, the work of her members in their private walks and social intercourse, will be the immediate redemption of men. We need to arise to so worthy a conception of our Gospel, as to consider sacrifices, self-denials, labors, crosses, losses, ridicule and rebuffs our reasonable service, and experience so much of the spiritual power of that Gospel as to bear them and count it all joy. We need so much piety, and to be so constantly under the monitorings of the Spirit as to be living ensamples to our people in daily walk and in all manner of habit and conversation. We need to be so possessed of the Holy Ghost that by those mysterious but mighty magnetic spiritual currents we may always command the respect and hearing of the giddy and ungiddy.

4. Determine to have a revival. Concentration of purpose and endeavor upon a desired object is a marvelous element of success. We should gain a mighty leverage if we decided that each year we would have such a condition of things. We should set forth upon our work with a determination to have a revival of religion in the community among the unconverted. But how often our special meetings, time and energy are devoted to reviving the church! We drill the church and labor with the membership as though an extra shout in the prayer-room or some formal saint resurrected to his spiritual duties were the great end desired. The praying of the people is a plea for more spiritual power and greater devotion and full consecration, with a parenthesis or two about some sinner out on the street somewhere who ought to be saved, but probably never will be. Then comes the invitation to seek Christ. Is there any sinner here? Probably not. It would be a strange thing if there were in a meeting so selfishly saintly. If there is any sinner, let him come forward. He doesn't come. But this meeting must have the appearance of doing something. So let the church come. "We are not what we ought to be." "We must come forward and be prayed for." We have (so have you) known that programme to be carried on for two or three weeks, and then the revival closed and the church conscience had rest. They didn't determine to have a revival. They had just what they elected to have. They had a good time and reported the church quickened and some backsliders reclaimed. But there are sincere although mistaken men who say the church must be united and ready before we can do anything with sinners. Do such operators ever succeed in getting the church ready or catching sinners either? Such a plot always sounds like an apology with which to defer an action the issue of which seems to the leader doubtful, or to cover a disgraceful retreat. There is no way to prepare a church like setting out in the sermons and with what few laborers we can command directly for the salvation of the unconverted. If instead of marching the membership to the altar and back again, standing them upon their feet and hurling them on to their knees with thoughts of themselves in their hearts, we would urge them to pray for their sons and daughters and husbands and parents with scarce a thought of themselves during the whole meeting, if we would send them forth by two into every street and lane and habitable part of the city and town to urge men to come to the Cross, we should discover the secret of leading the church to full consecration and at the same time make them instrumental of gracious revivals. The men who wait to get the church ready seldom have revivals. If they do, it is an accident, and generally comes off to their surprise before the church is ready; for who ever yet saw a church all ready for a revival? The man who waits, who drills, reviews, parades and excoriates on approved tactics, reports "All quiet on the Potomac." He who determines to take Richmond any way, if it requires all summer,

crosses the Rapidan and pierces the Wilderness. Determine to have a revival. Wherever great revivals have occurred, as a rule, a few with the pastor made up their minds to have their neighbors and the stranger at their gate converted. The proposition to hold a protracted meeting will not do it unless we determine to protract the meeting without regard to time, expense, or labor, until it is crowned with success. The observance of a week of prayer will not answer. There is very much the appearance of a farce in the hurried manner in which many churches hasten through a week of prayer. It is generally a weak week of prayer, and that is the end of the revival campaign for that year.

The church never goes into an earnest contest until committed, until all its and guesses are canceled. We need to burn the bridges behind us. It is astonishing how soon the work moves after such a settled purpose seizes a few even in a society. The instance is yet to be recorded under the Holy Ghost's dispensation where the issue was problematical after the bridges were burned. Sinners don't listen until persistent praying and labor have brought the Holy Ghost into their hearts, and an earnest church has taught them the value of religion. Experiments—trying to see if we can have a revival—are not in order. "I will not let thee go," broke a hip, but commanded a God. It pays to risk a hip, to go into the contest with the proposition, "We must and we will;" with a faith that "laughs at impossibilities, and cries it shall be done;" which, if the work is not accomplished in the second or fifth week, still says with full confidence in the Source of all spiritual power and an increasing passion for the unsaved, "It must be done!"

5. When we decide to have a revival, determine to have nothing else. Suffer no diversion, be interrupted by the interposition of no other interest. It is highly important at such a time to keep straight away about this one thing, and it is excusable to even let other matters sometimes go by default. We have known most excellent meetings brought suddenly to a close and the accumulated force of a three weeks' campaign entirely frittered away because some well-minded but ill-advised persons of the society, anxious about physical interests, must have the vestries for an antiquarian supper or concert, or the audience-room for a star course of entertainments. At all such times a minister will need the graces of a humble shrewdness and a pious courage to send all suppers, lectures, concerts and apron festivals on to the sidings and lock the switch bars, that he may hold the main track clear through to the station. And after he gets the track he will do well to run for the farthest station on the line. We must keep the way clear for revival work, whatever else suffers. If we will permit it, the whole year will be occupied and the entire energy of the church engrossed with inferior interests. A pastor who is the party to such a state of affairs is much like a captain on ship-board who would set the crew to polishing the brass mountings and painting the smoke-stacks when the storm is thundering against his bows and the night is shutting in upon him.

## THE PRESIDING ELDERSHIP.

BY REV. W. R. GOODWIN, D. D.

There can scarcely be any doubt about the action of the next General Conference on the presiding eldership question. That is, there doubtless will be some action, some modification, while less has been said publicly in the West than in the East, it will be seen that the Conferences have not instructed their delegates, and more will be found favoring some modification than the people generally look for. Not that the people do not want any change, but because none have been pledged to any certain cause. The West has some peculiarities that the East does not fully understand, but in the present work there ought to be a mutual understanding, and if the East wants us to help them they must trust us.

In the Conference from which I write we had a presiding elder whose unbroken term reached to fifty years, and some of his successors in this and adjacent Conferences are following in the way their fathers trod. Now, suppose we get an elective presiding elder, is there any reason whatever to doubt that these men would be elected and re-elected to that office? Have they not been able to elect term after term to the General Conference? If so, why not to the office of presiding elder? The very influence the long continuance in that office gives them, *ex necessitate*, would be used in their election to that office.

Rev. Dr. William Butler, late missionary to Mexico, has spent two Sabbaths in this city, preaching to crowded con-

gregations in several churches. His object in this visit is to assist the Freedman's Aid Society, and his appeals for this cause have been both pathetic and masterly. His impressions of the colored race in the South, as he found them during his late visit there, are full of interest and ought to arouse much sympathy for his cause. Not only has Dr. Butler been preaching, but he has been soliciting money to build the new Centenary Biblical Institute in this city, toward which Rev. J. F. Goucher, a member of the Baltimore Conference, has already donated about \$12,000 in property and money. He has also referred to the mission work in Mexico, which is ready to be organized into a

Campagne. The Baltimore Conference will soon be held in this city, and the place selected is Madison Avenue Church. The preachers are busy preparing for its ap- proach, and the missionary and other benevolent collections, it is expected, will be in advance of last year. Three or four of the ministers must change in this city, and some others in Washington. Rev. Thomas Guard is expected at Mount Vernon Church, and Dr. Naylor at Madison Avenue. There are some churches which are trying to have transferred men, but their prospects are not very good, as the Conference can spare a dozen men better than have any ac- cessions. An effort is in progress just now to raise funds for the Preachers' Aid Society, and a course of three lect- ure is to be given on its behalf.

Although many of the readers of the HERALD live hundreds of miles away, perhaps a few personal and local refer- ences may be of some interest. During the last few weeks a number of the oldest inhabitants of this city have been called away. Jacob Hiss, Jr., one of the oldest Methodists in Maryland, died at the age of 87 years. He was the oldest of a family of sixteen children—eight sons and eight daughters—and father of Mr. Philip Hiss, whose son, Wm. J. Hiss, married Bishop Ames' daughter. The family are numerous and long-lived. Mr. Hiss was one of the Old Defenders of Baltimore in 1812. Only a few days ago, Col. Nicholas Brewer, another of this worthy band of men, died at an advanced age and full of honors, both a Methodist and a citizen, who stood high among the Masonic fraternity. Major Joshua Drydon, another of these Defenders, who did brave work at the bat- tle of North Point, died about one year ago. He was a leading member of the Mount Vernon Church.

It is just one hundred and fifty years since Baltimore started into being, and from that time till the present it has made steady progress, until to-day it contains a population of over 350,000, with all the advantages of a great city. Its schools, colleges, churches and benevolent institutions are many and costly. The Young Men's Christian Association of this city has Mr. Bliss working in connection with it. The Home of the Aged of the M. E. Church has held its twelfth annual meeting, and re- ports great progress. The building is one of the finest in the city, and is out of debt. The Independent Methodist movement is making some progress, and has started a new weekly paper, called the *Independent Methodist*, in this city. There are now eight churches of this society in Baltimore. The *Baltimore Methodist* has a long editorial on the death of Bishop Haven; and has published Dr. Lanahan's letter in reply to Bishop Harris, on the first page, occupying over three columns. The editors take no side in this old agitation, and the church papers are generally likely to let it alone. This city is being threatened with small pox, and considerable excitement has prevailed. Dr. J. P. Newman, of New York, has been visiting and lecturing in Washington, and was the guest of many friends at Metro- politan, where he was pastor several years.

LEX.

Jan. 19.

## Our Book Table.

Orange Judd & Co. issue a special edition of the *HISTORY OF THE MENAHEM*, prepared by one of the most accom- plished scholars of the day in this branch of natural science, M. G. Brown Goode, as the fifth annual report of the U. S. Fish Commission. The work, in this revised edition, has been brought down to the present time. Prof. W. O. Atwater, of Wesleyan University, adds an account of the agricultural uses of fish. The volume, an octavo of 529 pages, is illustrated with thirty plates. The exhaustive history of this familiar and useful fish, its habits, the great business it sustains, the fishing apparatus, vessels, grounds, shore establish- ments, and uses, with all the statistics involved, are accurately given, and will afford interest to the intelligent reader, as well as to the trade and to the farmer. The volume gives an impressive idea of the importance of the work now carried on along our shores, under the supervision of the national Commission upon Fish- eries.

The *MANLINESS OF CHRIST*, by Thomas Hughes, Q. C. Boston: Houghton, Osgood & Co. 16mo, price \$1.00. The author of "Tom Brown's School Days" gives here a more serious, but not less interesting, volume, than some of his predecessors. He and that body of young workmen, connected with an educational institution, in whom he was interested, were inclined to form a new Christian Association, on the ground that the religious views held by the existing society were not mainly in their estimation, but that really their objection was to the ordinary profession of religion, and that they looked rather to physical development and the practice of the humanities for their expression of religious faith. This volume is a quite successful effort to exhibit the true tests of a manly character, and to show that they are to be found in the life and character of Jesus Christ and His teachings. The book is an excellent one. We heartily counsel our young people to read it.

How to LEARN SHORT HAND; An Improved System of Short-hand Writing, by Arthur M. Baker. Paper covers, price 25 cents. New York: S. R. Wells & Co., 737 Broadway. We cannot speak as an expert on this little manual. We sincerely regret that in other less burdened steps of the desk, than hanging up the bell

some practical form of short-hand writing. It would be now of inestimable service to us. We advise our young ministers and readers to add this to their accomplishments. The present work seems to be a successful effort to embody the best features of existing systems, to test the study of any unnecessary details, and to enable a bright student, without a teacher, to become a proficient in the verbal reporting art.

George Munro, 17 and 27 Vandewater Street, New York, issues his American reprint of the *Contemporary Review* and the *Nineteenth Century*, for January, 20 cents each, and \$2.25 per volume. Both the substantial periodicals have a list of articles of present interest. The *Contemporary* opens with an excellent review of the late works upon England in the Eighteenth Century. John Stuart Blackie considers the question now imminent of Landlords and Land Laws. Prof. Cal- wood reviews Herbert Spencer's *Data of Ethics*, and Matthew Browne the Letters of Charles Dickens. Prof. Lotze has a valuable paper upon *Philosophy in the Last Forty Years*. T. S. of St. Petersburg, gives a very interesting sketch of *Contemporary Life* and *Thought in Russia*. In the *Nineteenth Century* we have a vigorous paper upon *Geo. Canning*, and a discussion of Athletics in Public Schools. The article first to be read is a characteristically able and witty one by W. H. Mallock, a sharp and vigorous answer to his American reviewer, and to the English lady, Miss Bevington, who defended modern atheism against his attacks. Why Mr. Mallock entitles his article *Atheistic Methodism*, we cannot for the life of us see. But the answer is complete and satisfactory.

SILVER IN ITS RELATION TO INDUSTRY AND TRADE: The Danger of Demona- cizing it, by William Brown. Montreal: Lovell Printing and Publishing Co. Price 60 cents. This is an ample and enthusiastic discussion on the affirmative side of the silver question. It gives, also, a review of the proceedings of the United States Monetary Commission of 1876, and of Francis Bowen's Minority Report. The little volume is one of the able and original discussions of this somewhat difficult problem. Its argument is presented in a very plain and untechnical form, and the general reader will find himself interested and instructed by its well-considered pages.

The American Book Exchange is con- tinuing its work of publishing standard books at amazingly low prices. It is now issuing a very attractive small edition of Gibson's *DECLINE AND FALL OF THE ROMAN EMPIRE*, with Notes by Milman, for 50 cents a volume, complete in five volumes. We have received Vol. I. It is printed on fair paper, in clear type.

The Harpers issue, in their FRANKLIN SQUARE LIBRARY, "Memoirs of Madame de Remusat, 1802-1808, Part I." Madame de Remusat was lady-in-waiting to the Empress Josephine—an accomplished woman and a skillful writer. She gives a vivid picture of the inside of court circles at this most eventful period.

"Queen of the Muses," by Charles Gibbon; "The Greatest Heiress of England," by Mrs. Oliphant; "The Munster Circuit: Tales, Trials and Tribulations," by J. R. O'Flanagan; "Nell and On and Off the Stage," by B. H. Buxton; "Sweet Nelly, My Heart's Delight," by James Rice and Walter Besant; "St. John," by the author of "Anne Dasyant." The SYSTEM OF MORAL SCIENCE, by Laurens P. Hickok, D. D., LL. D., which for many years has been used as a text-book at Amherst, and other colleges, has been thoroughly revised under the supervision of President Julius H. Seelye, D. D., LL. D. While preserving the same general characteristics, the present edition has been almost entirely recast, the reviewers clearing up certain obscure points, and removing the occasions of previous well-founded criticisms. The work is greatly improved as a text-book. Ginn & Heath, Boston.

The publishers, L. K. Funk & Co., New York, send us the bound volume, for 1878-9, of their *Preacher and Homiletic Monthly*. It makes a stout octavo of 72 pages, and is sold in this form for \$3.00. We repeat what we have said before: that this periodical is far superior to any publication of the kind heretofore in the country. It gathers a large amount of well-reported fresh sermons, and adds well-considered and varied miscellany of practical incidents and valuable suggestions. The monthly magazine is published at \$2.50 a year. The issue for January is fully equal to any of the preceding issues, and gives good promise for the year to come.

We have received, through Lee & Shepard, UARDA: A Romance of Ancient Egypt, by George Ebers. A new German edition, in two volumes, price 35 cents each. Published in New York, by William S. Gottsberger. Dr. Ebers is one of the leading German Egyptologists. From personal inspection and study on the ground, he has made himself familiar with the ancient Egyptian character, philosophy, religion, social and domestic customs. In these interesting volumes he has sought to follow closely the data of history, and in a well-conceived and worked-out story to give a vivid picture of ancient Egyptian life—manners, festivals, worship and superstitions. The German and English critics have received the work with unequalled praise.

The *Library Magazine* for January be- gins the new year of this neat and very cheap monthly. It is published by the American Book Exchange; price \$1.00 a year. The present number has 192 closely-printed pages, in fine, clear type. It has thirteen well-selected articles from the late issues, chiefly of the leading English reviews and quarters. It gives the cream of the periodical press, at small cost.

From the same house we have *SACRED STROPES*; A Novel, by Julian Hawthorne. Price 75 cents. This story of young Washington, connected with an educational institution, in whom he was interested, was inclined to form a new Christian Association, on the ground that the religious views held by the existing society were not mainly in their estimation, but that really their objection was to the ordinary profession of religion, and that they looked rather to physical development and the practice of the humanities for their expression of religious faith. This volume is a quite successful effort to exhibit the true tests of a manly character, and to show that they are to be found in the life and character of Jesus Christ and His teachings. The book is an excellent one. We heartily counsel our young people to read it.

Oliver Ditson & Co. publish, in their NEW HANDY VOLUME SERIES, *GREAT SINGERS*, by George T. Ferris. Price 20 cents. This little volume contains full sketches of seven noted lady singers, commencing with Faustina Bordoni, and ending with Jenny Lind. The name is very familiar to the American lovers of the art. These sketches are well written, and will be read with interest by students in music and appreciators of the entrancing art.

## The Sunday School.

FIRST QUARTER. LESSON VII.  
February 15. Matt. 5: 33-48.

BY REV. W. O. HOLWAY, U. S. N.

## THE TONGUE AND THE TEMPER.

## I. Preliminary.

The line of thought in this lesson is the same as in the last. Our Lord continues to quote sentences of the Law, and to correct the false or limited interpretations put upon them by the scribes and Pharisees, while, at the same time, He enlarges and illustrates their requirements as laws of His own kingdom.

## II. Introduction.

Taking up the third Commandment our Lord quotes the two modifications of it which, in practice, had taken its place, viz., the forbidding of perjury, or false-swearers, and the requirement to "perform" only those oaths which had been taken in the name of God—all others being held as of light obligation. On this point He gives the general inculcation, "Swear not at all;" and proceeds to show that the common, allowable oaths, "by heaven," "by the earth," etc.—He who numbers the hairs of our heads alone has power to make "one hair white or black!" To swear by the head, then, is either to utter a needless form of words, or else to swear by what God has created, and alone controls.

Verse 36. *Neither . . . by thy head, etc.*—He who numbers the hairs of our heads alone has power to make "one hair white or black!" To swear by the head, then, is either to utter a needless form of words, or else to swear by what God has created, and alone controls.

Verse 37. *Let your communication—your speech. Yes, ye, nay—simple affirmation, or simple denial, with no appeal of any kind to confirm its veracity.* Meyer thinks that the repetition of the "yes" and "nay" indicates emphasis in the assurance.

*Cometh of evil—or of the evil one,* who is the spirit of whatever is more than these common forms of evil.

Next, He quotes the law of retaliation, introduced into the Mosaic system—"an eye for an eye, a tooth for a tooth"—and intended to operate as a check upon private revenge by permitting an exact equivalent for personal injuries.

Our Lord, however, sets up a higher standard for His followers than that of retributive justice. In His kingdom Love bears sway, and Love—"bear-eth all things, endureth all things."

Hence we have the inculcation, "Resist not evil;" and the spirit of this lofty principle is taught by a series of illustrations: In a fit of anger some one may smite you on the cheek; the natural prompting would be to return the blow with equal violence, and the law of Moses would vindicate you in so returning it; but such must be the meekness of My followers that not only will they not avenge themselves but they will be ready to submit to a repetition of the blow without retaliation. An oppressive creditor may get a judgment against you in law and seize your comic as a pledge; instead of cherishing bitter feelings against him and bringing a lawsuit against him in return, submit quietly, and show your submissiveness by offering him what the law cannot seize—your outer garment.

Then there was another process of "gathering" and "clipping the wheat to one side of the fan; and if well cleaned, pouring it out, by one corner point, into the bushel.

Finally, several and varied motions are indicated, as performed by the winnowing, who did not "trust wholly to the winds" to do that work for him, i.e., "to nature's laws," as some would be philosophers have it. This fan was a nicely-woven article, and made of fine rattans or willow; so that though large, it was very light and could be easily handled.

## V. Questions.

1. To what two prohibitions had the scribes added the third commandment?

2. What was our Lord's inculcation in the matter of swearing, and what are its limitations?

3. What common oaths did He forbid, and why?

4. What would He find to condemn in the current speech of to-day?

5. What direction did He give about common speech?

6. What was the "law of retaliation," and why was it introduced into the Mosaic system?

7. What principle did our Lord lay down in the matter of personal injuries, and how did He illustrate its spirit?

8. What interpretation had the scribes put upon the command to love our neighbors?

9. What was the ancient meaning of the word "neighbor," and how did our Lord expand it?

10. What noble precept did our Lord give with reference to enemies, and why?

11. What lofty standard of perfection in love and obedience is set before Christ's disciples?

## WHAT IS A "FAN"?

MATTHEW 3: 12.

MR. EDITOR: As neither Mr. Long-  
king, in the *Advocate* of Jan. 13, nor Mr.  
Holway, in the *Herald* of Jan. 8, has  
described what a "fan" is, as referred  
to in our Sunday-school lesson of the  
18th inst., allow me to do so, as best I  
may, having seen my father use that  
identical sort of winnowing sixty-five  
years ago, which was undoubtedly the  
same kind of implement as used in Eng-  
land when the present version of the  
New Testament was translated into that  
language.

The shape of this "fan" was similar  
to the form of the half (one side) of a  
clam shell. Its size was perhaps six  
feet, or more, along the thin edge, and its  
greatest depth, at the rounded angle,  
one foot, gradually shallowing, towards  
the edge, in either direction, just as the  
half of said shell does (inside up).

There were two handles to this "fan,"  
equidistant from the "round angle,"  
sufficiently far apart for a man to hold  
both at once, while raised knee high;  
and so with a toss by one knee (on  
which the centre rested), and a jerk up-  
ward at the handles, the grain was  
thrown upward and over, dashing the  
chaff outward, or causing it to fall atop  
most, as both dropped again into the  
"fan."

After that shaking had been thoroughly  
performed, a horizontal one was ex-  
ecuted, to gather the chaff more to the  
outer edge, where with a wing it was  
swept entirely off the fan (as it was  
then resting on the floor of the barn).

Then there was another process of  
"gathering" and "clipping the wheat to  
one side of the fan; and if well cleaned,  
pouring it out, by one corner point,  
into the bushel.

Finally, several and varied motions  
are indicated, as performed by the win-  
nowing, who did not "trust wholly to  
the winds" to do that work for him,  
i.e., "to nature's laws," as some would  
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it was very light and could be easily  
handled.

NOAH PERIN.

Jan. 19, 1880.

## Commercial.

## BOSTON MARKET.

WHOLESALE PRICES.

FEBRUARY 5, 1880.

APPLERS—\$2.50 @ 2.75 lb. bbl.

BEEF—\$10.50 @ 11.00 for mess; \$11.00 @ 11.50 for extra mess; and \$13.00 @ 13.50 lb. bbl. for choice family plates.

BEEF—Western and Northern Pea, \$1.75 @ 1.90 lb. bbl.

BEEF—Medium, medium range from \$1.50 @ 1.60. \*

BUTTER—20 @ .35c. per lb.

BETS—.25c. bush.

CORN MEAL—\$2.00 @ 2.70 lb. bbl.

CORN MEAL—\$2.00 @ 2.75 lb. bbl.

CORN MEAL—\$2.00

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S  
HERALD.

THURSDAY, FEBRUARY 5, 1880.

Nothing can be more simple, impressive and comforting than the ordinance of the Lord's Supper, received as it was given, as a memorial of His passion and a prophecy of His coming again. The moment this touching sacrament is made a mass—a fresh sacrifice of our Lord himself—it loses all its original significance, and entails, as a necessary result, upon its administrators and participants the most unwholesome and ridiculous sentiments and customs. The ritualistic sacrament appears all the more absurd in the instance of High Church Episcopalians. We noticed the other day that an Episcopal priest publicly licked the platter which had held the wafer, having eaten all that was left, so that all the consecrated crumbs should be received, and nothing remain over for an unhallowed use. How little this seems like the Lord's Supper of St. Paul! In Sussex Co., England, in the parish of Horsham, one of these unfeigned Romantics created quite a sensation at the parish poor-house. On New Year's day, its chaplain, Rev. J. F. Cole, administered the sacrament to several sick and aged persons. Unfortunately one trembling old lady, in receiving the cup, spilled some of the wine upon her apron. She was greatly agitated, and instead of quieting her mind with a sensible word as to the spiritual character of the ordinance, and the trifling nature of the accident, he at once proceeded to the most solemn and silly performance of destroying, by fire, "the portion of the apron on which the consecrated wine was spilt, in the presence of the porter." The master of the work-house, very properly, made a complaint against him before the guardians, for the destruction of public property. But what a perversion is all this of that "last supper," and the tender words of our loving Lord when He took the cup that He had bled, and, as Mark records the incident from the lips of Peter, "gave it to them; and they all drank of it."

Father Scully's flock in Cambridgeport are far from resting contented under the priestly tyranny and intolerance which he and his assistant have exhibited. An influential body of them held an indignation meeting in a public hall last week, at which an address to the Archbishop was read. It affirms that the proceedings of Father Scully and his assistant, Munday, have been of such a nature as to "bring their church into contempt among their own people, and to drive many out of the parish and to other churches." The Catholics are often commended undeservedly for their free church sittings. These disaffected members say that the priest has so raised the price of the pews, that portions of the attendants are kept away from the service; that he disgraced and ridiculed those who were unable to pay for "admission to early mass, which formerly was free." On one occasion Father Munday had added to the litany, "Holy standers in the aisles, pray for us; holy porches, pray for us; holy vestibule, pray for us!" (Referring to those who were unable to pay for pews, and stood outside of them in the service.) This is Catholic regard for the poor! One of the speakers intimated that if they received no redress at the hands of Archbishop Williams, they had one effectual resource left; they could "button up their pockets and keep their hands over their wallets; then they (the offending Fathers) would go." American air is unwholesome for priestly tyranny.

The charges against Indian Commissioner Hay, urged by General Fisk, have been amply sustained, and he has been summarily discharged from his office by Secretary Schurz, with the concurrence of the President. Mr. Hammond, late an Indian inspector, confessed to General Fisk the most damning irregularities to which he was accessory at the instigation of Hay, both in reference to certain mining schemes on account of which Indians had been driven from the reservations, and in forcing out of service by false accusations honest agents, like Mr. Frost, who stood in the way of their nefarious plans. Hon. A. C. Barstow, of Providence, a gentleman heretofore much respected, connected with the Indian Commission, whose bitter opposition to, and even persecution of, Mr. Tibbals and his humane and Christian endeavors

in behalf of the Poncas, excited much surprise, also acknowledges, in a letter to General Fisk, that he had himself held contracts for Indian supplies under the name of Anthony Hotchkiss, although he insists that the business transactions were open and honest. This Indian business is a wretched affair every way.

Its opportunities for fraudulent money-making seem to have morally poisoned nearly all that have enjoyed them. Now is the hour for a radical change of policy, for the winding up of the tribal régime, and for the generous and Christian provision for the physical, mental and moral wants of these men, native to our land, and having special claims upon both our humanity and our pity.

The "Pocasset horror" has reached the only rational termination that could have been expected. It has been properly taken up out of the blasphemous hands of the foes of revealed religion, who have sought to discover in the ravings of Freeman the legitimate effect of Biblical faith, and remanded to its appropriate cause—a simple and not uncommon instance of abnormal mental action. After a very thorough examination by the medical men, expert in diseases of the brain, Charles J. Freeman is declared, in their concurrent and unhesitating testimony, to be a marked case of delusional insanity. They all unite in a confident assurance that there is in his strange utterances no simulation of insanity. He scorns the idea himself of his insanity. He looks upon himself as the embodied Christ in His second coming, and the offering of his child as a necessary additional act of atonement to secure the salvation of childhood. While his conversation is logical and Scriptural, his impressions are as wild as those of a raving maniac. Judge Morton declared that he was fully convinced that the prisoner could not intelligently plead to the indictment, and that the proper disposition of the case was to send him to the Insane Hospital. This will be done.

## Nihilism.

The *Nineteenth Century* for January has an interesting and somewhat startling paper upon Russian Nihilism. The paper has a practical value, as public attention is often called by the events of the day to the progress and proceedings of this mysterious association. The attempts upon the life of the Emperor of Russia—especially the late monstrous plan of minning the railroad and blowing up the train in which was the Czar, just before his reaching Moscow, which only failed of its object by the change of cars on the part of the Emperor—the shooting of high officers of the government, the terrible incendiary fires in the chief cities of Russia, the singular trial and acquittal of Vera Sarsoultch—a young female medical student—for the attempted assassination of General Treppoff of the Imperial Staff, the summary arrests and trials, and the severe punishments which have been visited upon thousands of persons supposed to be connected with this society, naturally awaken a desire to understand its origin and peculiar tenets.

The Nihilists are ordinarily associated in the minds of American readers with the various bodies of European socialists—the Internationals, the Communists of France, and the Social Democrats of Germany. All these bodies are more or less inimical to the existing political, social and religious establishments. But they are comparatively harmless, with their combinations against capital, their constant tirades against governments and the priesthood, and their revolutionary threats and endeavors, compared with the secret association now spreading all over Russia, with members, sympathizers and collections of money, in various parts of Europe, to aid the movement and succor those that have to fly for their lives from the surveillance of the police.

The original teacher of the Nihilistic doctrines was Michael Bakunin, a member of a wealthy Russian family, favorably known at Court, his near relatives filling high offices in the army and government. He was born in 1814, was educated in St. Petersburg, failed of securing the army promotion he desired, was embittered against the government, and commenced the study of philosophy. He soon became the head of a club established for the discussion of social Hegelianism. He accepted and promulgated the most rabid socialist views then prevailing in France and Germany; visited Paris and associated with its communistic leaders; went to Prague and attempted to excite a revolt against the Austrian government; would have been put to death in Austria, but was surrendered to the Russian government and imprisoned at St. Petersburg. When Alexander became emperor his punishment was committed to banishment to Siberia. Thence he escaped to America and Great Britain. In the latter country he devoted himself to writing "incendiary articles in a Russian newspaper, and issuing pamphlets which were secretly distributed throughout the Russian empire. On the fall of the French empire he was a busy actor and writer among the socialists and communists, and until his death, which occurred but a few

months since in Geneva, he passed his time in France and Switzerland, preparing and promulgating seditions, revolutionary and demoralizing literature, and receiving and indoctrinating disciples visiting him from his native country.

The principles of this shocking conspiracy, as expounded by the master himself, involve simply a return to the for the winding up of the tribal régime, and for the generous and Christian provision for the physical, mental and moral wants of these men, native to our land, and having special claims upon both our humanity and our pity.

The "Pocasset horror" has reached the only rational termination that could have been expected. It has been properly taken up out of the blasphemous hands of the foes of revealed religion, who have sought to discover in the ravings of Freeman the legitimate effect of Biblical faith, and remanded to its appropriate cause—a simple and not uncommon instance of abnormal mental action. After a very thorough examination by the medical men, expert in diseases of the brain, Charles J. Freeman is declared, in their concurrent and unhesitating testimony, to be a marked case of delusional insanity. They all unite in a confident assurance that there is in his strange utterances no simulation of insanity. He scorns the idea himself of his insanity. He looks upon himself as the embodied Christ in His second coming, and the offering of his child as a necessary additional act of atonement to secure the salvation of childhood. While his conversation is logical and Scriptural, his impressions are as wild as those of a raving maniac. Judge Morton declared that he was fully convinced that the prisoner could not intelligently plead to the indictment, and that the proper disposition of the case was to send him to the Insane Hospital. This will be done.

Nothing can be more simple, impressive and comforting than the ordinance of the Lord's Supper, received as it was given, as a memorial of His passion and a prophecy of His coming again. The moment this touching sacrament is made a mass—a fresh sacrifice of our Lord himself—it loses all its original significance, and entails, as a necessary result, upon its administrators and participants the most unwholesome and ridiculous sentiments and customs. The ritualistic sacrament appears all the more absurd in the instance of High Church Episcopalians. We noticed the other day that an Episcopal priest publicly licked the platter which had held the wafer, having eaten all that was left, so that all the consecrated crumbs should be received, and nothing remain over for an unhallowed use. How little this seems like the Lord's Supper of St. Paul! In Sussex Co., England, in the parish of Horsham, one of these unfeigned Romantics created quite a sensation at the parish poor-house. On New Year's day, its chaplain, Rev. J. F. Cole, administered the sacrament to several sick and aged persons. Unfortunately one trembling old lady, in receiving the cup, spilled some of the wine upon her apron. She was greatly agitated, and instead of quieting her mind with a sensible word as to the spiritual character of the ordinance, and the trifling nature of the accident, he at once proceeded to the most solemn and silly performance of destroying, by fire, "the portion of the apron on which the consecrated wine was spilt, in the presence of the porter." The master of the work-house, very properly, made a complaint against him before the guardians, for the destruction of public property. But what a perversion is all this of that "last supper," and the tender words of our loving Lord when He took the cup that He had bled, and, as Mark records the incident from the lips of Peter, "gave it to them; and they all drank of it."

Father Scully's flock in Cambridgeport are far from resting contented under the priestly tyranny and intolerance which he and his assistant have exhibited. An influential body of them held an indignation meeting in a public hall last week, at which an address to the Archbishop was read. It affirms that the proceedings of Father Scully and his assistant, Munday, have been of such a nature as to "bring their church into contempt among their own people, and to drive many out of the parish and to other churches." The Catholics are often commended undeservedly for their free church sittings. These disaffected members say that the priest has so raised the price of the pews, that portions of the attendants are kept away from the service; that he disgraced and ridiculed those who were unable to pay for "admission to early mass, which formerly was free." On one occasion Father Munday had added to the litany, "Holy standers in the aisles, pray for us; holy porches, pray for us; holy vestibule, pray for us!" (Referring to those who were unable to pay for pews, and stood outside of them in the service.) This is Catholic regard for the poor! One of the speakers intimated that if they received no redress at the hands of Archbishop Williams, they had one effectual resource left; they could "button up their pockets and keep their hands over their wallets; then they (the offending Fathers) would go." American air is unwholesome for priestly tyranny.

The charges against Indian Commissioner Hay, urged by General Fisk, have been amply sustained, and he has been summarily discharged from his office by Secretary Schurz, with the concurrence of the President. Mr. Hammond, late an Indian inspector, confessed to General Fisk the most damning irregularities to which he was accessory at the instigation of Hay, both in reference to certain mining schemes on account of which Indians had been driven from the reservations, and in forcing out of service by false accusations honest agents, like Mr. Frost, who stood in the way of their nefarious plans. Hon. A. C. Barstow, of Providence, a gentleman heretofore much respected, connected with the Indian Commission, whose bitter opposition to, and even persecution of, Mr. Tibbals and his humane and Christian endeavors

in behalf of the Poncas, excited much surprise, also acknowledges, in a letter to General Fisk, that he had himself held contracts for Indian supplies under the name of Anthony Hotchkiss, although he insists that the business transactions were open and honest. This Indian business is a wretched affair every way.

Its opportunities for fraudulent money-making seem to have morally poisoned nearly all that have enjoyed them. Now is the hour for a radical change of policy, for the winding up of the tribal régime, and for the generous and Christian provision for the physical, mental and moral wants of these men, native to our land, and having special claims upon both our humanity and our pity.

The "Pocasset horror" has reached the only rational termination that could have been expected. It has been properly taken up out of the blasphemous hands of the foes of revealed religion, who have sought to discover in the ravings of Freeman the legitimate effect of Biblical faith, and remanded to its appropriate cause—a simple and not uncommon instance of abnormal mental action. After a very thorough examination by the medical men, expert in diseases of the brain, Charles J. Freeman is declared, in their concurrent and unhesitating testimony, to be a marked case of delusional insanity. They all unite in a confident assurance that there is in his strange utterances no simulation of insanity. He scorns the idea himself of his insanity. He looks upon himself as the embodied Christ in His second coming, and the offering of his child as a necessary additional act of atonement to secure the salvation of childhood. While his conversation is logical and Scriptural, his impressions are as wild as those of a raving maniac. Judge Morton declared that he was fully convinced that the prisoner could not intelligently plead to the indictment, and that the proper disposition of the case was to send him to the Insane Hospital. This will be done.

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There is held in Bromfield St. Church, every Monday, from two to three o'clock, by the pastor, a meeting for the promotion of holiness, to which all lovers of Christ are invited. There will be a sermon preached in this church, in memory of Bishop Haven, on Sabbath, Feb. 15, at half-past ten, by Rev. George Prentiss, D. D.

The *Methodist Advance* is a very good-looking and well arranged and edited paper, published at Durham, N. C., Frank H. Wood, editor, in the interests of the Methodists (Church South) of North Carolina. It starts off well.

The corner-stone laying of *Christman Hall*, Clark University, at the head of McDonough Street, Atlanta, Ga., occurred Tuesday, February 3, at ten o'clock, A. M. Addresses were made by Bishop Simpson and Rev. R. S. Rust, D. D.

### Notes from the Churches.

#### MASSACHUSETTS.

##### NEW ENGLAND CONFERENCE.

*Boston Preachers' Meeting.* — After the class-meeting exercises, Dr. Wm. Butler spoke very effectively upon the interests of the colored people of the South. His observations showed that the colored students were preparing for teachers, preachers, doctors and missionaries to Africa. The essay of Dr. Sherman upon the duties of a Methodist preacher to his successor, abounded in admirable truths and suggestions. It was put in his happiest style, and was warmly applauded; a copy was desired for *ZION'S HERALD*. Action was also had towards securing a bust of Bishop Haven.

*Boston Highlands.* — The committee appointed to raise the amount of their floating debt, with other incidental expenses of the year, have accomplished their work. The whole was \$1,100, all of which is secured. Current expenses to the close of the Conference year are fully provided for. The revival work still continues, and with increasing interest; eight new cases were at the altar last Sabbath evening and all were saved.

*Boston, Egleston Square.* — Rev. B. Lane, fraternal delegate from the M. E. Church of Canada to our General Conference, has been preaching with great power and acceptance. His appointment is a well-deserved honor both to him and our General Conference.

*Malden.* — Rev. Dr. Butler delivered an admirable address last Sunday evening upon the interests of the colored people at the South. He is meeting with admirable success in their behalf.

*Everett.* — The ladies' society have paid \$500 upon the debt of the church — the gathering of the year.

*Lynn, Common Street.* — Rev. Dr. Butler occupied the pulpit last Sunday morning, and took a noble subscription of \$266.26 for the Freedmen's Aid Society. The pastor and three others subscribed \$50 each.

*West Springfield.* — The vestries of the First Church, Fall River, which have been closed for repairs, were opened on the evening of Jan. 22, with a thoughtful and appropriate address by the pastor, Brother Worth, on "The Province of Methodism."

The Quarry Street Church is to have a new organ. A concert given on the 21st inst., to aid this object, netted \$125.

*Mrs. Elizabeth Shove*, wife of Brother Stephen Shove, an esteemed member of St. Paul's Church, Fall River, died, Jan. 22, after a brief illness.

*Dedham.* — The spiritual condition of the church is encouraging. Two recent converts were received in full from probation at the last sacramental occasion, and one was soon forgotten. It is thought to be the greatest religious awakening the town has experienced for twenty years. The number of inquirers has been considerably more than one hundred.

For nearly three months a quiet but profitable work has been going on at Woonsocket. Almost every week conversions have occurred, chiefly among heads of families. The interest still continues.

The election of Brother R. H. Rust to the presidency of the Cincinnati Wesleyan College, will take a valuable member of the Providence Conference from its ranks. Though Brother Rust has been but three years among us, he has done work which will abide, while his personal qualities have greatly endeared him to his brethren.

An important meeting of the trustees of Greenwich Academy was held at Mathewson Street Church, Jan. 28. While the school was perhaps never more prosperous, it seems to be forgotten by its friends that there is a heavy debt upon it which ought to be canceled, and which, while it does not materially embarrass the running of the school, is a source of great care, anxiety and difficulty to the trustees. It is getting to be a serious question how much longer this burden can be carried by them.

*Brother McChesney*, who though he has passed out of the sight of his brethren has not gone out of mind, is having prosperity on his charge at Hudson Avenue, Albany. About forty have recently been converted, and indications are most hopeful that this strong Church is to be in future a united one.

*Providence Conference.* — Quite an increase of religious interest is manifested in the Methodist churches in and near the city of Providence.

*Providence, Hope Street.* — Brother Jordan is working hard, with a grip which will hold till victory comes. He deserves it, and will have it, for the Lord wills it, and his people are with him in this effort to promote the work of the Lord. With a thorough revival, whatever his words, did not measure up to the requirements of his grateful feelings. As to the people, the act was like them, and they made themselves happy in it. The gift was a truly elegant and valuable article.

*Ostercliffe.* — The Yarmouth Register of Jan. 17 contains the following: —

"On Sunday afternoon, Jan. 11, a memorial service, in honor of Bishop Gilbert Haven, was held in the M. E. Church at Ostercliffe. The church was appropriately draped. The choir finely rendered the chants. The good Rev. S. H. Hamilton, of New Haven, conducted the eulogy, taking up his text, 2 Samuel 3: 38. The sermon occupied nearly an hour; Mr. Day speaking without notes, and the large congregation present giving the closest attention throughout."

*Ludlow.* — God is reviving His work here. Twelve men have been converted, five of whom are heads of families; and each of these five has created a family altar.

*Conway.* — God is gloriously reviving His work here. Many have sought and found the Lord to the joy of their souls. The labors of Sister Annie P. Clark are greatly blessed.

*Pres. Wm. D. Brackett* entertained his Fruit-Growers' Association last week at his paternal home.

*Tonson.* — Five adults — four of them young men — were baptized Dec. 7. Extra meetings, with the aid of Rev. O. W. Adams, of Shrewsbury, were held the third week in January with encouraging results. The 25th anniversary of the pastor's marriage was fittingly celebrated, Jan. 12. Decorations, refreshments, speeches, and the presentation of silver ware and a purse of \$46 from present and absent friends, made the occasion delightful.

*Milbury.* — The gracious work steadily progresses. Several new and interesting cases have recently sought Christ, and the audiences are large. Some forty have recently been baptized or joined the class.

*Barre.* — Good news from this long feeble charge. There are numerous conversions, including young people and heads of families.

*Broadfield.* — The pastor's singing class is well attended. Good singing is invaluable.

*Warren.* — About fifty have been converted within the past few weeks, all ten or fifteen years of age. No extra help is called in. The church is alive and hard at work. The work is thorough, promising permanent results.

*Springfield.* — We are pleased to note the increasing prosperity of the Springfield Silk Company. Extra hands and night work attest the progress of their enterprise. They import the raw material from China. A good deal of religious interest prevails in all the churches. At Trinity there are meetings every night. Misses Vining and Arnold were last week conducting nightly services at Grace Church.

*Trinity.* — Dr. Samuel F. Upham met with a fine reception in his old charge. He lectured one evening, and preached the next to delighted audiences filling the church.

*Conway.* — Dr. Eli preached a memorial sermon on Bishop Haven last Sabbath.

*Coleraine.* — The donation called out a large crowd and netted \$100 for the pastor.

*Shelburne Falls.* — Wm. Bray is the lay delegate. The pastor preached an excellent sermon at the funeral of Jacob Haigis, a member of Co. H. of the "Old 10th" of the war times. It was, perhaps, the largest funeral ever held in this place.

*Cambridge, Trinity.* — Lay delegate, O. H. Durrell.

*Auburndale.* — At Lasell Seminary, in addition to her published order for the day, Miss Parlor, a fortnight ago, superintended and explained the cutting up of a side of beef before her class in this school, thus giving the young women the finest chance to become practically acquainted with this essential part of a housewife's duties. A noble side of beef, that would gladden the eyes of an Englishman, weighing between four and five hundred pounds (the kind the girls at Lasell eat), lay stretched out before us; and by it, ready to be had, bidding, stowed two stalwart forms in white, whose jolly faces gave evidence of the good quality of their own beef. After a few remarks by Miss P., directing and explaining each step, the knife reduced the entire mass to pieces for use — a most instructive and interesting lesson. Dr. Blake, on Jan. 28, gave a demonstration of the internal organs upon a minkin. Lasell is generous in its provisions of the best things, without cost to us.

*Wales.* — On Christmas eve, the pastor and wife were the recipients of valuable presents amounting to about \$50. On the evening of Jan. 3, the friends of the church made a donation of about \$30; also, the evening of Jan. 20, quite a number of the friends of the congregation met at the parsonage, and left a purse of \$50, all of which is kindly received. The church is in a good condition spiritually.

*Bangor.* — The M. E. Church here is greatly revived. The lost are being found, backsliders reclaimed, and believers made holy. Meetings have been held nearly every night since Jan. 11. The pastor and church are much encouraged.

*Hampton.* — The pastor and his wife were happily surprised on the night of Jan. 16, in numerous friends, bringing with them presents and money.

*West Springfield.* — Jan. 25, the pastor, Rev. L. W. Staples, baptized three and received thirteen into the church. The revival interest is steadily increasing, and the spirit of work rests upon this youthful church.

*Ashburnham.* — Being personally acquainted with the facts stated by Brother W. H. Cook in last week's *HERALD*, I earnestly endorse his appeal in behalf of the Ashburnham Church. It is an unusually urgent case, and any contributions to this cause will be worthily bestowed.

*C. S. Rogers*, Presiding Elder.

*Fall River.* — The vestries of the First Church, Fall River, which have been closed for repairs, were opened on the evening of Jan. 22, with a thoughtful and appropriate address by the pastor, Brother Worth, on "GAMMA."

The work at Bristol still progresses. Last Sunday was a day of victory, and will not soon be forgotten. It is thought to be the greatest religious awakening the town has experienced for twenty years. The number of inquirers has been considerably more than one hundred.

For nearly three months a quiet but profitable work has been going on at Woonsocket. Almost every week conversions have occurred, chiefly among heads of families. The interest still continues.

The election of Brother R. H. Rust to the presidency of the Cincinnati Wesleyan College, will take a valuable member of the Providence Conference from its ranks. Though Brother Rust has been but three years among us, he has done work which will abide, while his personal qualities have greatly endeared him to his brethren.

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*Auburndale.* — At Lasell Seminary, in addition to her published order for the day, Miss Parlor, a fortnight ago, superintended and explained the cutting up of a side of beef before her class in this school, thus giving the young women the finest chance to become practically acquainted with this essential part of a housewife's duties. A noble side of beef, that would gladden the eyes of an Englishman, weighing between four and five hundred pounds (the kind the girls at Lasell eat), lay stretched out before us; and by it, ready to be had, bidding, stowed two stalwart forms in white, whose jolly faces gave evidence of the good quality of their own beef. After a few remarks by Miss P., directing and explaining each step, the knife reduced the entire mass to pieces for use — a most instructive and interesting lesson. Dr. Blake, on Jan. 28, gave a demonstration of the internal organs upon a minkin. Lasell is generous in its provisions of the best things, without cost to us.

*East Brookhay.* — Rev. A. J. Clifford is enjoying a gracious revival among his people. It commenced with the week of prayer. God honors the faith of His people. The pastor and his excellent wife have been the recipients of presents amounting to \$75 of late.

*Brookhay.* — Rev. B. C. Wentworth is much encouraged by an increasing interest among his people. At both of these places a course of lectures has been enjoyed, and the lectures are highly spoken of. The new church at Brookhay is one of the prettiest we have ever seen.

*DEDICATION AT WINDSORVILLE.*

*Hopkinton.* — The M. E. Church here is enjoying a very precious revival. The pastor, Rev. C. L. Mann, has been assisted by Mr. W. H. Prentiss, of West Waterville, Me., who has rendered efficient aid with his "sweet songs for Jesus." The house has been thronged with earnest souls seeking the word of God, many of whom have already found the Saviour to be precious. Brother Mann has the hearty support of the church.

## The Family.

## THE GREAT SALVATION.

BY MRS. MARY D. JAMES.

*"He is a whole Christ—a full Saviour. Glory to God for such salvation!"—Last words of Bishop Hazen.**He is a whole Christ! He is a full Saviour! He saves to the uttermost all who believe; His arms of compassion are ever extended, The contrite and penitent soul to receive.**CHORUS.*  
*Oh, glory to God for such a salvation! So rich and so precious, so full and so free!**Unmeasured blessings, uncounted its treasures, And this great salvation has reached even me.**Salvation from sin, from its guilt and dominion,**Salvation from Satan, from ruin, from hell; Oh, such a salutary Jesus has bought us: Its power and glory we never can tell.**CHORUS.*  
*Oh, glory to God for such a salvation! etc.**Oh, wonderful Christ! adorable Saviour! How vast is Thy mercy! How matchless Thy love!**To sinners extending forgiveness and favor, To rebels a crown and a kingdom above!**CHORUS.*  
*Oh, glory to God for such a salvation! etc.**Copyright by John J. Hood, 1880. Published in leaflets at 606 Arch St., Philadelphia.*

## A WORD TO HOUSEWIVES.

BY AUGUSTA MOORE.

*"For the body is more than the house," the life than "soul-boring.**Having kept house long enough to discover some of its dangers, I would like to warn myself and all others against them.**Do not allow your household goods to become your master. Do you smile? Consider. There is many a woman, at this very moment, who toils as a slave to her "things." She has a parlor with nice things in it, and she wears and wears herself more than they are all worth, to keep them nice. Her whole house is prettily furnished; but she dare not use her "things," for fear they will not always look new. But the tyranny of all the rest of the house is nothing compared to that exercised over her by the furniture of her kitchen. 'Tis there that many a woman, wife of a well-to-do man, perfectly able, and perhaps not unwilling, to hire plenty of help for her, spends the chief portion of her life. And she spends it as the slave of her tools and implements. There is not a tub, nor a pail, nor a wash-board, nor a wringer, that she is not more careful and saving of than she is of herself. Don't you believe this, reader? I know it, and should not be greatly surprised were you the woman herself.**Didn't you ever wring out by hand your clothes, to save either the clothes or your insensate wringer? Didn't you ever kneel and wash your floors by hand, rather than use a mop, lest you might splash the base board? Didn't you ever lift the slops from your wash-tubs, painful by painful, to a window back of the sink—perhaps a zinc-lined one, too—rather than pour anything "so dirty" into that sink? No! Well for you, then; but women do these things daily. Not the lifting of wash-water, of course. Washing day has this recommendation—it comes but once a week; but on that day that very thing is done, to the danger of the back of her who does it, reaching with that load way across the sink, which was made on purpose to be used to make work more easy. But the harder some women can contrive to render their work, the better they seem to like it.**I know a woman—she is not far away—who often sighs out, "Ho! jum! I wish I was smart." She works, slave-like, all day long, nearly every day but Sunday, yet groans under the consciousness that she "don't get ahead," and "can't turn off work." Why? Simply because she is too particular. She has allowed her love of having things well done to cross the boundary between virtue and vice; and she is becoming a suicide. Twice already she has been very near to death in consequence of her terrible thoroughness and neatness. She feels obliged to do her own housework—washings, ironings and all—because she can get no one who will do the work to suit her. "Help" will put the wrong stick of wood into the stove; will hang the soft water dipper on the nail of the hard water dipper; will pour water into the sink, instead of lugging it all out of doors; won't hang the dippers up right edge out when on the right nail; won't rinse the clothes till you could see a pin in**the bottom of the tub they last came out of; and many other such like things. The little housewife of whom I speak does them faithfully; but, of course, she is "too tired" to enjoy the society of her husband, or to be the playmate of her children. Neither can she take the comfort of religion that, were she not always so weary, might be hers. Every dish and spoon about her house must shine, no matter how dull her poor little soul grows by consequence.**Now it is good to be neat and clean. Few hate dirty-looking or dirty-smelling things or persons more heartily than your scribe; but I submit that the body is more than scoured tins, and the life more than scrubbed floors. Things can be kept sweet and wholesome without wearing out soul and body over them. If they cannot, let them go into the fire! A return to hearty, cheerful, savage life is preferable to seeing women, especially wives and mothers, killing themselves to "take care of their things."**Far better be without "things" than to become a slave to them. I knew a great splendid Indian chief once, named Manngwaduas. He went with Mr. Catlin to Europe, and there lost his wife. "She died," he declared, "of too much houses." The expression has never been forgotten. The same disease is killing hundreds, if not thousands, to-day. It is a sorrowful fact that our dear New England women, even more than men, are making vices of the virtues of neatness, frugality and industry. These virtues, when far outliving the necessity which gave them birth, always degenerate into vices, and no character can be truly lovely that is stained by them. Their tendency is to narrow and dry up life—to make it mean and poor. As Dr. Holland says: "There are well-to-do New England people who will not let their children cultivate flowers, because flowers are not useful, and involve a waste of time and land. They will not have an instrument of music in their houses because music is not useful, and costs money and time; they will not buy pictures because pictures are not useful, and because they cost money; so that many a rich man's parlor is as bare of ornament as a tomb would be. They will not attend a lecture, because though it would furnish mental food for a month, it would not bring their shilling back to them. They will not attend a concert, nor hire a minister who possesses fine gifts, for the same reason—that they may have a little more money."**He might have gone further and said: They will not hire the help they need, though they might thus obtain time to cultivate their minds and indulge the higher tastes that God has given them, and furnish employment and a pleasant home to some one who needs both, because they rather save their money than their own strength—perhaps life; or because they are so set in the rut of their own way of doing everything, and so unwilling to have their great shut-up rooms put to use and filled with light and life, that they prefer to drudge on till they drop and can arise no more. Then where is the profit which they have to show as the result of their lives? All their years of digging and delving will show for nothing, or less, while if they had not been so careful and troubled about many things and much serving—which means "housework"—they might have had time to gain treasures wherein the rising generation seemed to her to be so sadly deficient.**The suggestion of wearing a "medal" seemed to me to be worthy of trial. Now an old silver watch had come into my possession which had seen years of hard service. The face was cracked, and it was minus a second hand, but it still worked faithfully. This should be the motor for impelling them on.**"What is it, Donald?" I asked, endeavoring to assist him to a confession that I felt sure he wished to make.**"Oh, ma'am!" he burst out, grasping the skirt of my dress. "It's just killing me! I tripped him off—Tim, you know—off his feet, that night. I was mad at him for getting the head above me so many times. But I only meant to scare him. I didn't think but he could stop easy enough. I never meant to hurt him, ma'am, never! An' now he'll die—an' never can forgive me! But he knew 'twas me that did it, an' I never can forget the look he gave me when he slipped so sudden away from us!"**And Donald covered his face with his hands and shuddered. "O ma'am, you mayn't believe me, but I've prayed half the nights—I never can pray before, ma'am—that Tim might get well, or come to enough to know me; if he don't, I never can bear it!" And his voice ended in sobs.**The controversy was waxing warm, and although there had been the greatest friendliness between the members of my class, yet remembering that "a little spark often kindleth a great fire," I stepped into the entry and put a stop to the war of words which now bade fair to end in something more forcible than argument.**The wrangling class dispersed, Donald going off grumbling and shaking his head toward his fortunate rival.**This was my first school. Every agent to whom I had applied for a situation in my own town had wanted an "old teacher," not specifying whether the term meant age or experience; but as I could claim to neither merit, I was, of course, ineligible.**Determined, however, to embrace the first opportunity to enter the profession for which I had been fitting myself, I answered without hesitation an advertisement from northern Vermont wanting "a live teacher—a lady preferred." Neither age nor practical knowledge was mentioned here, and I felt that I could fill one of the requisitions, at least. My services were accepted, and one cold morning in December found me installed as teacher over a room-full of boys and girls, both great and small, with the inward and rather cowardly conviction that I should surely come to grief unless fate sent some kindly spirit to subdue the hearts of the unsympathetic youngsters staring in silence at my first conciliatory "Good morning."**"Oh, that I were well out of it, and down in old Maine again!" was my inward ejaculation. My courage had gone steadily down with the mercury that morning till I verily believed I would gladly have exchanged situations at that moment with any scullery maid in the land.**But could he reach it? A moment more would determine the result: and seeing the great cruel stones so near him, the brave boy for the first time gave a despairing shriek, and clutched more madly at the shining crust.**"It's all over with him," I thought, and turned away to avoid the end. But at the same instant a glash rose from the boys. V�ring himself at almost the last moment, Tim was impelled headlong against the rail fence, snapping off one of the stout bars as he shot through them into the road below.**This piece of pasture was in the form of a triangle about which the road ran, and the boys were already half way round to the lower road. Snatching my hood from its peg, I hastened on after them with Donald who had waited scared and trembling.**Tim lay insensible, but still breathing; and getting him upon one of their sleds the boys drew him home.**A subdued feeling was manifested among the pupils the next day, and they talked of little else than Tim's accident, conjecturing how it could have happened. But Donald did not join the little whispering groups, and seemed depressed and nervous.**That night he stayed at the head of his class, and as was usual the medal was brought forward for him to wear.**"I would rather not take it, ma'am," said the boy looking down with a troubled face.**"Very well, Donald," I replied, thinking that perhaps the remembrance of who had last worn it was too painful for him.**"Well, I'll allow they've got mighty fine notions since I was a girl. Why, the other day I offered**my nephew Thomas a nice neck-stock**that my husband used to wear before he grew so stout—they go with a steel spring, you know, and it had got to be too tight for him. But if you'll believe it, he actually made fun of it, and said that boys didn't wear such things now!**And to cap his impudence, he told me I'd better work my name on it in red crewel and twould be a capital dog-collar for Bruno!**For my part, I can't see what the world is coming to!" and the old lady sighed for the departed virtues wherein the rising generation seemed to her to be so sadly deficient.**The suggestion of wearing a "medal" seemed to me to be worthy of trial. Now an old silver watch had come into my possession which had seen years of hard service. The face was cracked, and it was minus a second hand, but it still worked faithfully. This should be the motor for impelling them on.**"What is it, Donald?" I asked, endeavoring to assist him to a confession that I felt sure he wished to make.**"Oh, ma'am!" he burst out, grasping the skirt of my dress. "It's just killing me! I tripped him off—Tim, you know—off his feet, that night. 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And his voice ended in sobs.**The controversy was waxing warm, and although there had been the greatest friendliness between the members of my class, yet remembering that "a little spark often kindleth a great fire," I stepped into the entry and put a stop to the war of words which now bade fair to end in something more forcible than argument.**Suddenly a great cry caused me to spring from the desk and hasten out.**"Oh, ma'am, Tim has gone! Tim has gone!" shouted the excited boys, catching sight of me.**"Gone! gone where?" I exclaimed, leaping to the top of the wall.**"Over Jack's Scrabble! And oh, we can't help him a mite!" stamping about in desperation.**The boy was indeed flying down over that terribly steep, glittering surface at breakneck speed, now head first, then feet first, now sliding sideways, then backward on his hands and knees, turning the wildest, most imploring glances up at his play-fellows standing there on the brink unable to render him the least assistance.**Poor Tim! He was making frantic efforts to save himself, catching at the stubs and sharp stones which, alas! lay out of the snow just far enough to bruise him fearfully without stopping his course.**"Oh, look! look! He will go against the wall and be killed!" wailed Donald, wringing his hands; and his face was white as the snow.**It seemed surely as if nothing could save him from being dashed headlong against the great double wall at the lower side of the pasture, which must be certain death.**There was one chance, however; a length of rail fence separated the wall about midway, and Tim seemed to be striving for it.**But could he reach it? A moment more would determine the result; and seeing the great cruel stones so near him, the brave boy for the first time gave a despairing shriek, and clutched more madly at the shining crust.**But a further acquaintance proved that my pupils were not so vicious as their first unfavorable appearance warranted. Their greatest fault was lack of interest (a most discouraging obstacle to advancement, as all teachers know), and every incentive which had ever stimulated pupils to greater endeavors and prompt obedience was brought into practical application—whether wisely I will leave the reader to judge.**Still, with all my efforts, at the end of the fourth week, their energies began to flag—the boys more particularly. All my little arts were getting "too thin." The fourth class in spelling—composed entirely of boys from ten to thirteen—gave me especial trouble. Some of them were hopelessly dull, others not disposed to study. Among the latter were Donald and Tim; and as their interest in study waned, their power for inventing mischief increased in a ten-fold ratio. In my dilemma I appealed to my boarding mistress, who had been a schoolmarm of "ye olden time." In her "day" a silver dollar with a hole pierced through the centre and strung on a stout cord was suspended about the boy's or girl's neck who succeeded in staying at the "head" of his class at night, taking his place at the "foot" in the morning to try for it again.**"Very good," I said. "But wearing a silver dollar would hardly tempt a boy in these days."**"Well, I'll allow they've got mighty fine notions since I was a girl. Why, the other day I offered**my nephew Thomas a nice neck-stock**that my husband used to wear before he grew so stout—they go with a steel spring, you know, and it had got to be too tight for him. But if you'll believe it, he actually made fun of it, and said that boys didn't wear such things now!**And to cap his impudence, he told me I'd better work my name on it in red crewel and twould be a capital dog-collar for Bruno!**For my part, I can't see what the world is coming to!" and the old lady sighed for the departed virtues wherein the rising generation seemed to her to be so sadly deficient.**The suggestion of wearing a "medal" seemed to me to be worthy of trial. Now an old silver watch had come into my possession which had seen years of hard service. The face was cracked, and it was minus a second hand, but it still worked faithfully. This should be the motor for impelling them on.**"What is it, Donald?" I asked, endeavoring to assist him to a confession that I felt sure he wished to make.**"Oh, ma'am!" he burst out, grasping the skirt of my dress. "It's just killing me! I tripped him off—Tim, you know—off his feet, that night. 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Tim was better.**The change in Donald's countenance at the glad intelligence was something to be remembered as he turned to me and said softly, "I think, ma'am, God heard my prayers, don't you?"*

## MY BABY BOY.

BY BLUEBELL.

*The twilight shadows deepen, The night is coming on, And in the gloom I'm musing Of days forever gone. I often think, at twilight, Of the merry little one Who used to tease for stories When the busy day was done.*



## THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, January 27.

Mississippi steamboat was burned yesterday, and eight lives lost.

Hayden, the suspected murderer, has been released on bail.

A bill has been introduced into Congress providing that the number of justices of the Supreme Court be increased to twenty-one.

A fire in the Brooklyn penitentiary yesterday destroyed property valued at \$25,000.

The great coal strike in Pennsylvania is virtually an end.

The late earthquake in Cuba was very disastrous at San Christobal. The public buildings there are in ruins and seventeen lives were lost.

Wednesday, January 28.

The Fusionists in Maine have retired from the field. The Supreme Court decided unanimously against their claims.

The negro exodus from Louisiana and Mississippi to Kansas continues.

An ice bridge for freight, across the St. Lawrence, from Longueuil to Montreal, has been constructed by the Southeastern and Central R. R. Company. Trains will be run to-day.

Mr. Bayard, in the U. S. Senate yesterday, advocated his resolution taking from greenbacks their legal-tender quality. The House special committee on the Intercoastal Canal is decidedly opposed to allowing any foreign power the privilege of constructing a canal without the consent and co-operation of the U. S. Government.

The people in Haverstraw, N. Y., are forcibly resisting the attempt of the Albany and Jersey City railroad to construct a track over private property in that town.

Thursday, January 29.

Petroleum has been discovered in Hanover, Germany.

Prof. James De Mille, the well-known author, died at Halifax yesterday.

The Fusionists in Maine held a secret session yesterday, and adjourned until August.

Memorial addresses on the life and character of the late Senator Chandler were given in the Senate yesterday. The House naval committee agreed to report favorably the Harris bill for the complete reorganization of the navy.

Harvard College receives \$50,000 by the will of the late J. B. Bright of Waltham.

A new Arctic expedition is preparing at Washington.

Friday, January 30.

Indian Commissioner Hayt has been removed from office.

Dr. S. Dan Hayes, the State Assayer, has closed up his affairs in this city, and disappeared suddenly.

Alleghany County, Pa., has paid the Read- ing Railway Company \$1,600,000 for damages incurred during the Pittsburg riots.

Twenty-eight of the Maine Fusionists took their seats in the legislature yesterday.

Several whaling vessels have been imprisoned in the Arctic ice, and efforts are being made to induce the government to send a ship with supplies early in the spring.

Charles F. Freeman, the Pocasset murderer, has been arraigned for trial.

Saturday, January 31.

Fifty thousand shares of Central Pacific stock were put on the New York market by the new syndicate, yesterday, and sold at once.

Considerable damage was done at St. Albans, Vt., yesterday, by a severe gale.

Stearns K. Abbott, the suspected murderer of Mrs. McCrane, was arrested yesterday.

An increase of infectious diseases in St. Petersburg, is reported.

Monday, February 2.

A British coal-laden steamer foundered a few days ago; thirteen of the crew were drowned.

Albert E. Elliott, the tax collector of Tilton, N. H., claims to have lost a wallet containing \$1,480 in the Winnipesaukee River; his account are being investigated.

The Central Congregational Church in Fall River was relieved of a debt of \$85,420 yesterday, by the earnest efforts of Rev. Dr. McKenzie, of Cambridge.

The readers of this paper may have noticed the unique advertisement headed, "Boots by Mail." The advertiser is worthy of confidence, and for many years has kept a large Boot and Shoe store, supplying the trade with the best goods to be found in the market.

All who will entrust their orders to Mr. G. Palmer, Portland, Maine, may feel sure they will be treated fairly and honorably.

My BACK PAINS ME!— "I feel dull and listless!" "Such a pain in my side!" "Such an oppressive feeling on my chest!" "Rheumatic pains almost mad me!" "My bones ache!"

These are daily exclamations; day out in the cold, a little over-exertion and these troubles ensue; sometimes they end in a chronic disease and finally death. Benson's Capcine Porous Plaster is the best known remedy for this class of ailments. It was invented as an improvement on the ordinary porous plaster, to which it is very far superior. BENSON'S CAPCINE POWDER PLASTER relieves pain at source and cures where other plasters will not even relieve.

Price 25 cents. Sold by all druggists.

UNPRECEDENTED SUCCESS!— The Model Washer, advertised in this week's paper, is having unprecedented success. It was patented December 9th, 1879; since then over 4,000 have been sold, and as yet not one complaint has been received—"more than satisfied" is the popular verdict. The manufacturers want a general agent for each County in New England, and a local agent in each town.

Some two weeks since upon a visit to New York I procured a bottle of Dr. Walton's Neuralgia Lotion. Having a severe attack of Neuralgia upon my return, I applied it and received immediate relief. I also personally applied it to a friend of mine who was suffering the most excruciating agony; its effect was magical and instantaneous, and in neither case has there been any return of the disease. I cheerfully recommend it to all sufferers, and can truthfully pronounce it the greatest wonder of the age. J. W. Barker, 241 Broadway, New York, is sole agent.

Frank H. Clayton, 49 Kneeland Street, Boston. Price \$1 per bottle. Sold by druggists.

NEW ENGLAND CONSERVATORY OF MUSIC.— We would call attention to the advertisement of this well-known music school, which is about to begin a new term. No institution offers so much musical instruction, or offers what it is able to provide so cheaply, as the New England Conservatory, and it is now better prepared than ever to meet every need of the musical student.

COUGHS AND COLDS are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. "Brown's Bronchial Troches" are an effectual COUGH REMEDY.

"Fill high the bowl with Samian wine," And pleasure fancy in its glow; Wealth hath no portion in the shine. Which glitters in the golden flow, While SANFORD'S GINGER, draught divine, Is spanned by Health's assuring bow.

Prophets are not accustomed to receive much honor at home, but the praises of Dr. QUAIN'S MAGIC CONDITION PILLS are loud in Manchester, N. H., where they were first sold, and people there are fond of house without them.

One HUNDRED YEARS AGO Walter Baker &amp; Co. began the manufacture of Chocolate in its various preparations, and today their goods stand unrivaled throughout the world. The healthy, delicious, nutritive properties of Cocoa are appreciated more and more highly each year, — many physicians recommending it in place of tea or coffee, — and its properties are considered as being of the highest quality.

The Fusionists in Maine have retired from the field. The Supreme Court decided unanimously against their claims.

The negro exodus from Louisiana and Mississippi to Kansas continues.

An ice bridge for freight, across the St. Lawrence, from Longueuil to Montreal, has been constructed by the Southeastern and Central R. R. Company. Trains will be run to-day.

Mr. Bayard, in the U. S. Senate yesterday, advocated his resolution taking from greenbacks their legal-tender quality. The House special committee on the Intercoastal Canal is decidedly opposed to allowing any foreign power the privilege of constructing a canal without the consent and co-operation of the U. S. Government.

The people in Haverstraw, N. Y., are forcibly resisting the attempt of the Albany and Jersey City railroad to construct a track over private property in that town.

Thursday, January 29.

Petroleum has been discovered in Hanover, Germany.

Prof. James De Mille, the well-known author, died at Halifax yesterday.

The Fusionists in Maine held a secret session yesterday, and adjourned until August.

Memorial addresses on the life and character of the late Senator Chandler were given in the Senate yesterday. The House naval committee agreed to report favorably the Harris bill for the complete reorganization of the navy.

Harvard College receives \$50,000 by the will of the late J. B. Bright of Waltham.

A new Arctic expedition is preparing at Washington.

Friday, January 30.

Indian Commissioner Hayt has been removed from office.

Dr. S. Dan Hayes, the State Assayer, has closed up his affairs in this city, and disappeared suddenly.

Alleghany County, Pa., has paid the Reading Railway Company \$1,600,000 for damages incurred during the Pittsburg riots.

Twenty-eight of the Maine Fusionists took their seats in the legislature yesterday.

Several whaling vessels have been imprisoned in the Arctic ice, and efforts are being made to induce the government to send a ship with supplies early in the spring.

Charles F. Freeman, the Pocasset murderer, has been arraigned for trial.

Saturday, January 31.

Fifty thousand shares of Central Pacific stock were put on the New York market by the new syndicate, yesterday, and sold at once.

Considerable damage was done at St. Albans, Vt., yesterday, by a severe gale.

Stearns K. Abbott, the suspected murderer of Mrs. McCrane, was arrested yesterday.

An increase of infectious diseases in St. Petersburg, is reported.

Monday, February 2.

A British coal-laden steamer foundered a few days ago; thirteen of the crew were drowned.

Albert E. Elliott, the tax collector of Tilton, N. H., claims to have lost a wallet containing \$1,480 in the Winnipesaukee River; his account are being investigated.

The Central Congregational Church in Fall River was relieved of a debt of \$85,420 yesterday, by the earnest efforts of Rev. Dr. McKenzie, of Cambridge.

The readers of this paper may have noticed the unique advertisement headed, "Boots by Mail." The advertiser is worthy of confidence, and for many years has kept a large Boot and Shoe store, supplying the trade with the best goods to be found in the market.

All who will entrust their orders to Mr. G. Palmer, Portland, Maine, may feel sure they will be treated fairly and honorably.

My BACK PAINS ME!— "I feel dull and listless!" "Such a pain in my side!" "Such an oppressive feeling on my chest!" "Rheumatic pains almost mad me!" "My bones ache!"

These are daily exclamations; day out in the cold, a little over-exertion and these troubles ensue; sometimes they end in a chronic disease and finally death. Benson's Capcine Porous Plaster is the best known remedy for this class of ailments.

It was invented as an improvement on the ordinary porous plaster, to which it is very far superior. BENSON'S CAPCINE POWDER PLASTER relieves pain at source and cures where other plasters will not even relieve.

Price 25 cents. Sold by all druggists.

UNPRECEDENTED SUCCESS!— The Model Washer, advertised in this week's paper, is having unprecedented success.

It was patented December 9th, 1879; since then over 4,000 have been sold, and as yet not one complaint has been received—"more than satisfied" is the popular verdict.

The manufacturers want a general agent for each County in New England, and a local agent in each town.

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The negro exodus from Louisiana and Mississippi to Kansas continues.

An ice bridge for freight, across the St. Lawrence, from Longueuil to Montreal, has been constructed by the Southeastern and Central R. R. Company. Trains will be run to-day.

The late earthquake in Cuba was very disastrous at San Christobal. The public buildings there are in ruins and seventeen lives were lost.

Wednesday, January 28.

Mississippi steamboat was burned yesterday, and eight lives lost.

Hayden, the suspected murderer, has been released on bail.

A bill has been introduced into Congress providing that the number of justices of the Supreme Court be increased to twenty-one.

A fire in the Brooklyn penitentiary yesterday destroyed property valued at \$25,000.

The great coal strike in Pennsylvania is virtually an end.

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